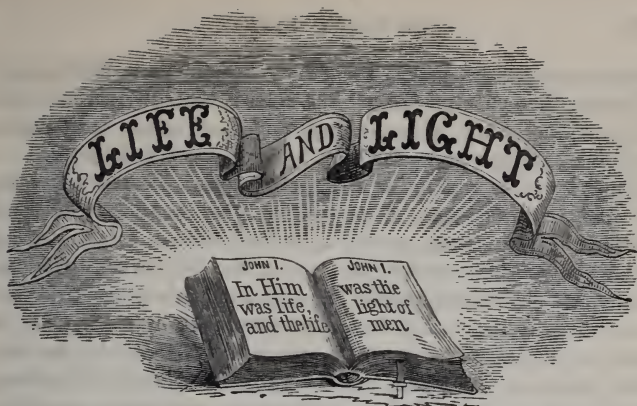






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FOR WOMAN.

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HOW THE HEATHEN PRAY.

NUMBER ONE.

IN AFRICA.

BY MRS. S. B. PRATT.

AMONG the many proofs that God has made of one blood all the nations of the earth is the fact, that, go where you will on this round globe, you find men everywhere invoking the aid, or deprecating the anger, of a power that is higher than they; as if a golden chain that once bound them to the throne of God, covered over, indeed, with ages of superstitions, were not wholly broken; as if there still went up to the ear of Him who is all pitiful, the voiceless petition, "Lord, teach us to pray."

World-wide as is the difference between a Christian communing with God, and the worshipper of some hideous idol, they alike show the instinctive desire in the human soul for help.

The ways of seeking this help are as many and diverse as are the nations of the earth.

Perhaps in no country is there so little formal worship as in Africa. Among some of the tribes, as the Caffres and Bechuanas, said Dr. Livingstone, that prince of missionary explorers, "The want of any form of public worship, or of idols, or of formal

prayers or sacrifices, makes them seem like the most godless races of mortals known anywhere;" but among them there is no need of beginning to tell, even the most degraded, of the existence of God, or of a future state, the facts being universally admitted.

Their ways of praying for rain (perhaps their greatest felt need) are many and curious. Among others, the rain-doctor selects a particular bulbous root, pounds it, and administers part to a sheep, which dies in five minutes: the rest of the bulb is converted into smoke, which, ascending into the sky, is their prayer for rain. Sometimes, if the wished-for result does not follow, they lay the blame on the missionary. "Do you not," said a chief one day, when they had been trying unsuccessfully to bring down the rain, — "do you not bow down in your houses, and talk to something bad in the ground?"

The worship of the spirits of their ancestors is almost universal among the tribes; and a son has been known to kill his old mother, under the belief that she would be more useful to him as a spirit than as a substance. In some parts of the country one may see, in times of peril or distress, a touching sight among the people. "They will assemble in clans, on the brink of some mountain-brow, or the edge of a vast forest; and extending their arms to the sky, while the women are wailing, and the very children weep, they will cry to the spirits of those who have passed away."

They fancy themselves completely in the power of disembodied spirits, and look upon the prospect of following them as the greatest of misfortunes: hence they are always deprecating the wrath of departed souls, believing, if they are appeased, there is no other cause of death but witchcraft, and that may be averted by charms.

During an elephant-hunt in which Dr. Livingstone's men were engaged one day, a bystander took out his snuff-box, and poured its contents at the root of a tree, as an offering to the spirits for success, saying afterward to Dr. Livingstone, "I see you are traveling with people who don't know how to pray: I therefore offered the only thing I had in their behalf, and the elephant fell."

"They have their naiads and dryads, — their spirits which inhabit lakes and mountains, and forests and high places. They have their Evil Genius and their Good Spirit; the former they worship piously, being always anxious to deprecate his anger. They regard him as the prince of this world, as a tyrant whom they hate, but before whom they must prostrate themselves. The Good Spirit, on the contrary they do not deem it necessary to pray to in a regular way, because he will not harm them."

In Congo they represent the host of lesser divinities by images, each having its temple, its priests, and its days of sacrifice.

Says Dr. Kroff, in speaking of one part of the country, "A tree has an important place in their religious ceremonies. Under its shadow, sacrifices and prayers are offered up; and no one dare harm or fell one of their holy trees without losing his life. One special tree is of the highest sanctity, where they offer every year a great sacrifice, and pray to their highest deity, Waka, saying, 'O Waka! give us children, tobacco, corn, cows, oxen, and sheep. Preserve us from sickness, and help us to slay our enemies.'"

Great reverence is paid to the serpent, which they regard as the mother of the human race.

"The negroes," says one who has travelled largely among them, "possess the remnants of a noble and sublime religion, the precepts of which they have forgotten, and the ceremonies of which they have debased. They still retain their belief in God, the One, the Supreme, the Creator. He has made them and the world. He destroys the wicked: he rewards the good with long life." Among some of the tribes they speak of him with timidity, seldom utter his awful name, and pray to him only in the last extremity. Among others they think that he loves to be supplicated, and offer to him prayers like little children.

"Every morning," says Father Loyer, writing of a tribe on the gold coast, "after they rise, they go to the river-side to wash, and, pouring sand on their heads to express their humility, they join their hands, then open them, whisper softly the name of God, and say, 'O God! give me this day rice and yams; give me gold and beads; give me slaves and riches; give me health; and grant that I may be active and swift.'"

And the daily prayer in some parts of Guinea is, "O God! I know not thee; but thou knowest me."

Shall we not work and pray that this unknown God whom thus they ignorantly worship may speedily be revealed unto them?

CHINA.

TENT-LIFE IN MONGOLIA.

BY MRS. WILLIAM P. SPRAGUE.

[Continued from page 168.]

EACH day's travel brings its own pleasant and unpleasant variations. One day we stopped at a small "Ile," and were so pleas-

antly received by all, that we decided to stay two days. The head man of the village was a *lama*. He and most of the men could read; and they listened very attentively to what Mr. Sprague told them of the truth.

Early in the morning, the sister-in-law of the *lama* brought in a pot of fresh milk. I was busy finishing my morning toilet, and she watched me with evident interest. Then she took my hands, and compared them with hers: taking down my little looking-glass, she looked at her own face, then at mine. I imagine she was wondering if soap and water made the vast difference between her face and hands and mine. She asked to see my feet, and was greatly pleased with my shoes: she seemed to be comparing them with her dirty bare feet. In the mean time her two daughters came in, and we had tea made. Before they left, the mother asked if we would sell her some soap. I gave her the piece she had seen me use, and they went away happy.

An hour afterward, the eldest daughter returned, bringing a plate of cheese, and an urgent invitation from her mother to come and see a Mongol house, and drink tea. I went with the girl gladly, and was much pleased with all I saw. A fire was quickly built, the ever ready-made tea poured into the big pot to warm, and a dipper of thick cream stirred into it. Soon I had some tea in the cleanest of white cups, and a plate of the whitest cheese set before me. Nothing like this cleanliness have I seen in any of the Mongol houses that I have visited. The woman seemed so susceptible of good, the wish was uppermost in my heart, that we could stay longer. After setting the tea before me, the daughters sat down to their sewing (they were making stockings); the mother drew from a corner a bunch of camel's hair, and spun it into thread for the daughters to sew with. I took from my pocket a small spool of white thread, and gave it to the mother: when told what it was, they were surprised and pleased. "How can it be made so white, fine, and even? How is it wound on the spool?" were questions of interest.

JUNE 28, CHAGONBOLGAS. — When arrived here, we did not recognize the place, it was so changed. The Mongols have a way of moving their tents every spring and fall, — some from one place to another, some but a few rods to fresh ground. When we went out, there was but one family here, occupying three or four tents: now tents are scattered all over the vast plain. Less than half a mile from us are three large camel and ox trains, — travellers' en-

campments. We are often reminded of the patriarchal scenes and customs, — Abraham sitting in his tent in the heat of the day, hastening to entertain strangers; Rebekah and Rachel at the well. Many are the Rachels who come to the well with their father's sheep. Indeed, we have but to imagine ourselves among the Mongols in reading the twenty-fourth chapter of Genesis.

As it is sunset, we will go out and see what is going on around us. As far as the eye can reach, we see clusters of white tents, here and there a rider flying across the plain; there is a large herd of cattle grazing; and over yonder, horses, — oh! so many, — white, brown, and speckled. Here comes in sight a camel, — a long train of camels loaded with tea for Russia. How wearily they shamble along! The long, bending neck looks very meek; but the haughty nose in the air expresses contempt for all things modern. At this season of the year he is a mass of bones: his humps fall on one side, and his hair either falls off, or is picked off, his skin looking like a wet kid glove. His tail is an utter failure: it is ludicrous to see him whisk it about. His voice is more disagreeable, if possible, than his small friend the donkey; and, as for his patience, I need only say that he is snappish and revengeful. Yet this ungainly creature carries his head with a very dignified poise; and his great beautiful brown eyes look down with scorn on all sublunary things. But look! there are some camels going to the well: wait, and you will see those women — Rebekah and Rachel — draw water for them. They have quenched their thirst, and are going to lie down. See how nicely their long legs fold under their huge bodies! Mongolia would not be Mongolia without her camels.

JULY 5. — We have been home five days. We celebrated the Fourth of July yesterday in true New-England fashion. We made the old hills and rocks ring with our crackers and patriotic songs.

We will also add extracts from Mrs. Sprague's last letter, dated Jan. 5, 1877:—

“I have the best of news this time; and I want every one to rejoice with us. I have often spoken of our two servants, She-jeng and Lonie. Neither of these men had ever met a foreigner before they came to us; and both showed a readiness to learn not only their daily duties, but the Scriptures. They keep the New Testament in the kitchen, and, when they are not busy, we hear them reading.

Every evening through the fall, after they had retired to their room for the night, we heard Lonie reading the Scriptures; and they usually closed with singing together one or two hymns. Mr. Sprague has had an evening Bible class for some two months past; and these servants have been most interested in the lessons. We have longed for their conversion: they have been the burden of our prayers; and now they have come out on the Lord's side. Lonie was baptized in December; and the decided stand he took at the time produced a strong impression on She-jeng. A few days afterward he declared his love for his Saviour, and now he is a happy Christian. Again last week our prayers were answered. One of our school-boys told us his heart was 'full of love to Jesus.'

"Long before Lonie's conversion, we had laid plans for his future if he should come out boldly for Christ. He was baptized on sabbath evening; and, after our usual devotional exercises, Mr. Sprague asked Lonie to lead in prayer, and I wish you could have heard him, he prayed so earnestly for his wife and children. Monday evening Mr. Sprague explained our plans to him, and asked him how he would like to go to the training-school at Tungcho, to fit himself to preach the gospel to his countrymen. He was delighted. 'Yes, I'll go any time: I'll start to-morrow, if you want me to.' The next day he was very busy getting every thing into proper order. Late in the evening he came in, and bade us good-by; and very early Wednesday morning he started on foot for Tungcho, with his bundle of clothing and bedding on his back, — a distance of a hundred and thirty-five miles.

"Since Thanksgiving we have been very happy. It seems as if the Lord had suddenly opened the windows of heaven. Three or four coming into the kingdom may seem a very small number to you; but it is a great number to us, and an encouragement to us all to pray with greater faith. Hard, earnest prayer is the touchstone for this heathen people.

"Mr. Sprague goes out on the street almost every day to preach. It does not take long for a crowd to collect around him. For a week past we have had our domestic chapel open. Last Sunday my husband took a paper on which were written the words, 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life,' and pasted it on a square board: this he nailed to a long flat stick, on which were these words, 'Come in and warm your hands.'

Directly after morning service on the sabbath, he hung this odd-looking sign in the centre of our large outside gate. Of course it attracted the attention of every passer; and before three o'clock two hundred or more were in, — going in and out, — and all heard the gospel news. Every day, about ten o'clock, it is hung out; and the native helpers sit in the chapel, and talk about this new doctrine to all who come in. We need all your prayers; and we expect them to be answered.”

TURKEY.

LETTER FROM MISS ELY.

WE make the following extracts from a letter written by Miss Ely to the Vermont branch. After speaking of the joy of those in the foreign field in the increase of missionary interest among Christian women at home, she says, —

“Permit me to assure the Christian sisters who pray for and love us for the work's sake, that we are inexpressibly needy of their prayerful remembrance, and that their pledges of interest and sympathy serve to stimulate and cheer us in our isolated missionary home. It might be pleasant for the friends who pray for the progress of the work in the field, though personally unknown to us, could they know how often we speak of them. Only to-day, at the dinner-table, Mr. Knapp, said, ‘Doubtless the prayers of friends of missions have much to do with the sweet seasons of refreshing we have repeatedly enjoyed.’ I remember one winter, several years ago, when I was feeling depressed and disheartened, the sudden thought came to me, ‘Some one is praying for you: why despond?’ From that hour, the burden rolled away; and in a few weeks came a letter from an early friend, who wrote, ‘My aged father sends love, and says, “Tell them I pray much for them.”’

“The work in this field has for many years, indeed ever since the waiting stage of early times, been hopeful, though, of course, not without its discouragements and drawbacks. It has been blessed by three extensive, powerful, and long-continued revivals. It is harder to reach the women than the men, owing to their greater ignorance and superstition. This is particularly true of middle-aged or old women; yet the power of the Lord has again and again been shown in bringing not a few of this class to the

light of life eternal. There is something inspiring and marvellous in seeing an aged woman break away from the cherished practices of many years, renounce the rites and ceremonies upon the careful observance of which she has been taught to ground her hope of salvation, and turn simply, trustingly, to the cross of Christ. It is most touching to see an old woman listening with unbroken attention to the gospel story, to see the light breaking in, the feeble intellect grasping the truth that is able to make her free, the rubbish of thought and belief rolling away, the heavenly light penetrating to the very depths, and the sweet, quiet rest of faith taking possession of the soul. "It is finished," did the Lord say?" asked one. "Oh, how wonderful! I feel it is so. What can I do to show my love to Him who died for me, and in these last days opened my dark heart to see and receive the truth?"

"But there is a shady side too. A few days since, a woman who has been for many years under gospel influences actually refused to drink a cup of tea Mrs. Knapp offered her, because there was milk in it, and it was fast day; that is, it was one of the days in which the Armenian Church forbids the use of animal food. Yet this very woman had repeatedly disavowed all belief in the efficacy of keeping these 'traditions of men.' It made us sad to see one for whom we had all labored yet cling to the cold, dead form, the spirit of bondage, and remain an utter stranger to the liberty of the children of God. Such instances are constantly recurring. The great majority rest their hope of salvation on their own good works, on the observance of penance, on fasts and pilgrimages, almsgiving, and the like.

. . . "Yesterday our little band of scholars gathered again, after a week's vacation. This year the vacation came in the festive season among the Armenians, — just before the long fast. This fast continues seven weeks, during which the faithful Armenian eats no animal food of any kind, not even a drop of milk. As if to prepare for this long abstinence, a fortnight or more of feasting precedes. It was at this time of eating and drinking, marrying and giving in marriage, that our vacation came." As many of the pupils have Armenian friends, we knew they would be urged to postpone their return to school; and we gave them special counsel not to be late in coming back. Yesterday the weather was exceedingly unfavorable. It rained, snowed, and hailed, in turn; while a high wind, and paths at their worst, rendered going out of doors extremely tedious. In spite of all this, our girls came

flocking back; and all but four, from distant wards, appeared before night. I went over to welcome them; and we had a sweet little prayer-meeting together. There have been twenty in attendance this year; and I think it would be hard to find a more docile, obedient, and affectionate company of scholars.

“From many of the villages occupied in our field, we receive cheering word of the progress of the good work. An old pupil writes from Aghagh, a little lake village, ‘If you are pleased to inquire concerning us, thanks to God! we and our children are well, and work as much as we are able. I have a woman’s meeting every Sunday: all listen lovingly to the word of God. On account of the children, I can give lessons to only a few; but Mr. Moorad’ [her husband] ‘does it for me, teaching both women and girls. I beg that you constantly pray for us, that the Lord bless our feeble efforts. I am very needy to see you and my relatives; but the dangerous time does not admit of my making a visit. My loving salutations to all the scholars, also to Mrs. Knapp.’

“A letter from her husband speaks of the acceptance the Home Missionary Society, formed here last fall, has found in the hearts of the villagers. He says, that, out of ten houses, they have pledged to contribute to it annually sixty measures of wheat (twenty bushels), sixty piastres in money, and seven pairs of socks. This, considering their number and extreme poverty, is a very large contribution. It shows what the grace of God leads converts in this land to do toward extending the knowledge of Christ to their countrymen.

“The hope has often been expressed to us, that war may not interfere with the missionary work in Turkey. When we think of the oppression and cruelty exercised by this corrupt government, and reflect, that founded and grounded on the Koran, as it is, reform is practically impossible, we can only wonder that the nations of Europe have so long allowed it to exist as a separate empire. ‘Progress is fatal to its existence,’ said an able writer on Turkey ten years ago.

“It is hardly possible for a non-resident to form a correct idea of the present state of affairs in the interior, — Asiatic Turkey. Oppression and cruelty, bad enough before, are now aggravated beyond description. Robberies of all kinds, murder even, are becoming sadly frequent. A village about eight miles from us was not long ago utterly despoiled by three successive raids of Koords.

It now lies deserted, while its poverty-stricken, homeless inhabitants have fled wherever they could find a refuge, — shelter for themselves and what domestic animals were not carried off by the plunderers. Two men were killed; and doubtless many others would have been, had they resisted the invaders. In this city we have had not a few midnight alarms. The houses of many of the more wealthy merchants have been threatened by armed men, sometimes as many as forty. The tumult and noise, as we have heard them at dead of night, suggest a frenzied mob; and we could only be calm by lifting up our hearts to the Almighty Protector, our dear heavenly Father. Finding open attack difficult, and oftentimes dangerous, parties engaged in such schemes have chosen a more mild species of robbery: they make a call on persons where money may be hoped for, and simply demand it. We know of several cases of this kind; but fear, doubtless, keeps many hushed up. One of our near neighbors told Mr. Knapp that a couple of Turks recently called on him, staid to supper, smoked their chiboques, and just before leaving said, ‘We wish ten pounds from you.’ The merchant, not daring to demur, at once counted out the money, and they quietly left. I must conclude this painful topic. I will do so by quoting a few lines from a writer before alluded to, —

“What is more sad than to see a nation gradually sinking into the grave? We may not approve its character; but, when we read upon its brow the marks of dissolution, we must be hard-hearted not to sympathize in the agonies of the falling race. Go linger in the deserted halls of the doomed capital; glide gently by the crumbling palaces, and dream the hours on her gray forsaken walls, against which the wave beats unheeded, where the sea-bird dwells, and the wild poppy nods in the silent wind: there ponder the fate of empires, the transitory nature of human affairs, the littleness of man, and the vastness of eternity.’

“We most earnestly desire prayers for us in these troublous times, and for the work in this region. Pray, that, if it be best, we may still labor on here.”

THE glorious reign of Jesus in the latter day will not be consummated until a terrible struggle has convulsed the nations. Earth loves not her rightful monarch, but clings to the usurper’s sway. The terrible conflicts of the last days will illustrate both the world’s love of sin and Jehovah’s power to give the kingdom to his Only Begotten. — *Rev. C. H. Spurgeon.*

Our Work at Home.

HISTORY OF FALLOWFIELD AUXILIARY.

NUMBER ONE.

[In "The Church Missionary Gleaner" for 1875, published in London, there is a series of articles, entitled "The Story of a Parish Missionary Association," which contain so many practical suggestions, that we wish to give the substance of them to our readers. To meet our needs more exactly, we propose to change the scene to an American village, adapting the incidents to the circumstances usually found in our own towns.]

MANY years ago, when I was a babe in Christ, it was in my heart to offer myself to our American Board as a missionary, asking its officers to send me where they would. I talked the matter over with a few of my classmates in the seminary: we prayed over it one with another; and two of our little band now occupy honored posts in the great missionary field. And when God, in his wiser providence, over-ruled my wish, I determined, that, if I might not go, I would do the next best thing, — I would do my utmost to send others. When I first came into this parish at Fallowfield, nothing was done for missions more than the usual annual collection for the American Board, and now and then a monthly concert of more or less interest. I am afraid I fell into the routine, and the wheels turned heavily in the old ruts. It is not easy to move the hoary customs of a New-England town. Things had hitherto worked well, it was intimated: why alter them? We had our Ladies' Benevolent Association, our Juvenile Association, our Ladies' Weekly Prayer-Meeting, our "United Workers," embracing the whole town, each in its department vigorously sustained. In a large parish there is always plenty to do; and, occupied with many things, missionary operations were left to pursue their usual course.

Still I was not satisfied. I knew there was much latent talent among the women in the church that might be utilized for the cause I loved so well; but how it was to be done was the question. Feeling the force of the objection to many meetings and organizations, I proposed that those who collected the fees for our benevolent associations should try to interest the ladies for woman's work for heathen women, and collect small subscriptions for the Woman's Board. Armed with some of the publications of the

society, they went to work; and the result may be expressed by that very unsatisfactory little word, *nil*. Absolutely nothing was done. There was a lesson to be learned in this. It is not well to ingraft missionary collecting on another kind of work, and treat it as a mere offshoot. Occasionally it may answer; but, as a rule, the missionary work should be quite distinct, having its own separate workers.

Not long after this, a dear old friend came to visit me, and pressed me to organize a society auxiliary to the Woman's Board. "Form an auxiliary," she said, "and I will guarantee that you get as much as fifty dollars the first year. The work must have a firm foundation. You must arrange it so that it can be carried on when you and a few of the present workers are laid aside." My friend would not leave me till I had promised to form such a society. So we went to work.

A notice was given from the pulpit, and a large bill was posted in certain places in the town, announcing that on Wednesday, Nov. 26, the "FOUNDATION-STONE OF THE FALLOWFIELD AUXILIARY TO THE WOMAN'S BOARD OF MISSIONS" would be laid. The vestry was well filled. Two resolutions were proposed. I took care to explain to the meeting that they were not merely formal resolutions: they were to be *listened to*, which is not always the fortune of "resolutions" at meetings. More than this, they were to be *real*. If you do not really mean them, do not hold up your hand in their favor. Further: they were to be kept, not broken resolutions. We must act upon them: we must all do what we can to help in carrying them into practice. Further still: if any did not heartily agree with the resolutions, they must lift up their hand against them. They did agree, not only unanimously, which is always the case, but also sincerely, which is not so frequent.

Now, my readers must not picture to themselves a beautiful suburban neighborhood, with pretty villas and stately mansions, and gardens and parks and groves. There were no elegant carriages at our vestry-door that evening; but there were warm hearts within; and a willing mind can do more for the missionary cause than a jewelled hand. All seemed interested. Every one looked as if she meant something. And, when the meeting was over, we had a collection. The new-fashioned idea of inducing people to come to a missionary meeting by announcing, "*There will be no collection,*" had not been conceived then.

After all, it is living, earnest *souls* we want. I told them so.

I told them that all our missionaries were volunteers. The society does not press people into the service. Christian women, moved by the Holy Ghost, offer themselves. They are examined by the committee; and, if found fitted for the work, they are sent out into the great field. But there are many different workers in the field. The collector is laboring for the Lord in the great mission-field, as well as the missionary. I told them I should not on that occasion ask any one to be collector. We wanted the workers to be volunteers in the home department as well as the foreign. It was a high and holy privilege, and I hoped many would aspire to it. Before the week was out, I had the names of ten.

I often think of that foundation-stone meeting. We have had many happy meetings since; but that stands out above them all. We tried to make our bare vestry look a little more attractive. The young ladies trimmed the gas-fittings with evergreen; and those who had them cheerfully gave us chrysanthemums and other flowers. A good woman lent a bright rug for our platform; another, a nice table-cloth; and so on. These are little things; but they show a willing heart. Nobody notices such help but the Lord of all; and you know what he says of "a cup of cold water."

Well, the missionary meeting is over; and what comes next? Usually it is followed by a little talk about the speakers; and then it takes its silent place among the things that are past, and is heard of no more.

"What a nice meeting we had yesterday!" Mrs. A. says to her neighbor when they next meet.

"Yes. I thought Mrs. C. D. spoke beautifully, didn't you?" Mrs. B. responds.

"And what a good attendance!" proceeds Mrs. A.

"And what a capital collection!" chimes in Mrs. B.

Then there is a pause; and Mrs. A. remarks, "It is a cold morning."

"Yes: it will soon be Christmas." And the missionary meeting, like a pretty thing reached down to look at, is put on the shelf again. Nobody gives any more, prays any more, works any more, for all they enjoyed at the missionary meeting.

At least it is so sometimes; but at that time it was not so. We meant work. I believe a holy interest in the work of God was rekindled that night in many bosoms. The volunteer collectors met to pray and to make arrangements. We divided the parish

into districts. Our two resolutions we determined should be known and acted upon. They were the foundation-stone upon which the edifice was to be erected. I must describe how we used them in another chapter.

Meanwhile, let me say a few words about collecting. "Oh!" friends will say, "I like any kind of work better than begging."

Now, there are two great mistakes about this remark. The first is in these words, "I like." If St. Paul had made "I like" his rule of action, we should have heard little of him or his gospel. Did the Lord Jesus in his lowly service ever, in any thing he did, make "I like" his principle? Oh, no! His first words ruled all his life, — "I must be about my Father's business." And his servant was only successful in his service, because he was, like his Lord, continually asking, "Lord, what wilt thou have me to do?"

Perhaps you will say, "He received a direct call to the work." And I ask, "Have not you?" Such workers are needed, and you are told so: what other call could you have?

Besides, if you make "I like" your rule, your work will be done, not because God calls you to do it, but because you like it. It may be the very cross to which He who was crucified for you is calling you. Take it up, and you will find it the sweetest burden you ever bore. If he wishes you to do this work, he will so bless you in it, that you will learn to like it. Love makes all labor light.

The other mistake lies in the word "begging." The Lord Jesus never bids you beg. If you go out in this work in the spirit of a beggar, you will not do much. The Lord Jesus never begged: he gave. I like to think of collecting as being more giving than getting. You give great blessing when you afford any one the opportunity of giving toward this glorious work. The privilege is theirs who give, not yours, who are but the channel through whom the gift is conveyed. It was Jesus who said, "It is more blessed to give than to receive." And it is so; and you must believe it to be so.

"WHEN THESE THINGS COME IN MY WAY."

ONLY a little while ago, I said to a friend at my elbow, —

"We have done nothing for foreign missions lately. You have always been interested for them: don't you think we ought to be doing something now?"

“Well, calls come along once in a while: when these things come in my way, I do something.”

The tone and manner, more than the words, told me he did not care to have the matter pressed; and so I forbore, though my heart ached for those whose voices I seemed to hear in the dim distance pleading for aid. And this not from one of your crabbed, close-fisted men, but from a Christian, tender-hearted, sympathetic, and quite as liberal a man as most in the community in which he lives.

The words echoed and re-echoed in my heart, “When these things come in my way.” Is that the way Christ treats us? Is it all a matter of careless indifference to him, whether we need his aid? Is it only when it comes in his way, or when some one presses our wants upon his notice, that we are helped? And then do we receive only the mere pittance his professed friends so often dole out, — what they can “give, and never know it”?

Why will not Christians make this matter of giving more a matter of duty, systematize the matter of dispensing as they do the matter of acquiring, seek to know what the Lord would have them do with what he has given them, not wait for casual calls, and then quiet conscience by a penny for a pound of what they may possess?

When Christ writes his own name on our foreheads, gives us his love in our hearts, places in our hands his wealth, and then says, “Feed my sheep, feed my lambs,” — not the bodies only, but precious souls the world over, — oh! how can we turn away, forget it all, grasp the means given us, whether little or much, use it for our own pleasure, and leave starving souls to starve on still? What shall we say when we are called upon to render an account of our stewardship hereafter? Why not *now* render unto the Lord of what he has given us, wisely, judiciously, as we please, but regularly, earnestly, *seeking* to know what he would have us do? Will not our pillow in death be easier with less gold, silver, or brass even, beneath it, and more of the prayers and blessings of Christ’s needy ones?

H. E. D.

MAY MEETING.

THE memorial observances of Decoration Day, which command a sympathy as deep and tender as it is universal, somewhat diminished the attendance at the meeting of the Woman’s Board

of Missions, which took place Wednesday, May 30. Under the circumstances, the goodly number present, filling at least two-thirds of Mt. Vernon Church, gave substantial and encouraging proof that the women who have united themselves in this organization feel increasing interest in their expanding work, and intend to stand by their pledge to sustain and carry it forward.

Mrs. Bowker, presiding, read Old Testament records of woman's work, to which there had been a particular call by God's providence, and for which there had been a special anointing by his Spirit. Hannah and Deborah and Huldah were wives with domestic cares; and they, doubtless, served God in a right womanly way. These facts may be suggestive of God's will in some matters: at least they show that there is no incompatibility between the natural sphere of woman and any work to which she may be divinely called.

A baptism of the Holy Spirit to teach us our duty was invoked by Mrs. Richardson of Lincoln; and an original hymn, —

“In the wondrous times of old,” —

was sung by Miss Susie Gould, the audience joining in the chorus.

The receipts of the treasury from Jan. 1 to May 18 were reported as \$28,813.00.

The usual report of the Home Secretary gave place, by her own request, for a brief statement by Miss Dodge, who was unexpectedly present from the Dakota mission. Miss Dodge represented the prospects of the Dakota Home as most encouraging: the people are much interested in it; and the pupils — of whom there are twenty in the boarding department, and ninety in the day-school — have made great improvement during the winter. Mrs. Bissell of Ahmednuggur, mentioned some very interesting facts connected with her work among the women, and sang Christian hymns in sweet native tunes. Their peculiar floating strains upon a minor key remind one of the æolian harp, and suggest the prayer, that the millions of voiceless or discordant harps in that distant land may receive the breath of heaven, and become attuned to the love and praise of God.

“It is not in man that walketh to direct his steps,” said Mrs. Snow of Micronesia. “If it *had* been, I should not have been with you to-day. Could I have had the direction, I should have remained at my post: it is of the Lord's will that I am here to tell you what he himself has done.” Mrs. Snow proceeded to describe

the great changes in her field produced by the gospel; and although they have met with frequent discouragements, particularly among the chiefs, they feel that God will overrule all for the advancement of his cause. God had not forsaken them in the distant outpost from which she came, but had been faithful to his promise.

Both Mrs. Snow and Mrs. Bissell spoke of missionary societies among their native converts, to help those less favored than themselves; Mrs. Snow having brought a contribution of ten dollars from her mission band, "Coral Leaves," to the Woman's Board of the Pacific, at Honolulu.

During the progress of the meeting, Miss White of Ipswich read a poem, and, by request, a valuable paper, "At Home and Abroad," which had been presented at a recent meeting of the Woman's Baptist Missionary Society.

MRS. J. A. COPP, *Rec. Sec.*

MEETING AT WELLESLEY COLLEGE.

ONE of the bright spots in the work-day life of the Woman's Board was a visit to Wellesley College on Thursday, June 21. The occasion was a farewell meeting for Miss Etta Rendall, one of the students at the college, recently appointed a missionary of the Woman's Board of Missions, who is soon to join her father in Madura, India. The services, conducted by Mrs. Albert Bowker, consisted mainly of three addresses. Mrs. Snow of the Micronesian mission, in a stirring, earnest way, commended the work among heathen women to the attention of all. Miss Dodge, from the Dakota Home, told of the joys of missionary life as she had experienced them, congratulating Miss Rendall, as one so near her own age could do, on the life she had chosen. Mrs. Schneider, from Marsovan, Turkey, bore testimony to the great good accomplished by the young ladies in that country, holding up the life soon to be commenced by a member of the college as one to satisfy the highest aspirations. Mrs. Wheeler of Harpoot, Turkey, and Miss Anderson of the Mahratta mission, were also present; and the exercises were enlivened with solo singing by Miss S. C. Gould of Boston, assisted by Miss Gage and a quartet of the young lady pupils.

The charming surroundings of the meeting, the beautiful chapel adorned with rarest plants and flowers, the lavish hospitality of the college, the kind attentions of the boat-crews in taking the

guests upon Lake Waban, the pleasant drives through the surrounding country, all combined to render the occasion one of great enjoyment to the visitors; and we trust that one of its results will be an increase of missionary spirit among the students. In each of the two years of its existence, Wellesley College has given one of its pupils to foreign missions. May this yearly gift become one of the established customs of the institution, and may the promise, "He that watereth shall be watered also himself," be fulfilled to it in a hundred-fold!

BERKSHIRE COUNTY BRANCH.

A BERKSHIRE County Branch of the Woman's Board of Missions was organized at a meeting in the chapel of the First Church, Pittsfield, Mass., on Friday, June 15. Mrs. H. L. Dawes called the meeting to order; and Mrs. S. A. Warriner of Hinsdale was chosen chairman. At the morning session a constitution was adopted, and the following officers chosen: *President*, Mrs. P. A. Chadbourne of Williamstown; *Recording Secretary*, Mrs. S. A. Warriner of Hinsdale; *Corresponding Secretary*, Miss E. H. Brewer of Stockbridge; *Home Secretary*, Mrs. H. G. Davis of Pittsfield; *Treasurer*, Mrs. S. N. Russell of Pittsfield. By a provision of the constitution, all presidents of auxiliaries are vice-presidents of the branch.

A meeting was held in the afternoon, of which the main feature was an address on "The Claims of the Home Work for Foreign Missions, and some of the Best Methods of discharging them." Mrs. Chadbourne and Mrs. Brown of Dalton also made brief addresses. The grand old Berkshire hills are stanch and strong; and so, we doubt not, will be our Berkshire Branch, — strong in zeal, in energy, and in true missionary spirit, doing its utmost to carry the blessings of our gospel to distant corners of the earth.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM MAY 18, 1877, TO JUNE 18, 1877.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch. — Mrs. Woodbury
S. Dana, Treas., Machias, Mis-
sion-Circle, \$75; Biddeford,

Pavilion Ch., Aux., to const.
L. M. Mrs. Edward Chase, \$28;
West Falmouth, \$12.25; Rock-
land, "Golden Sands," \$5;
Jackson, Aux., \$4.25; Bethel

1st Ch., Aux., \$5.50; Deering, Aux., \$10.50; South Freeport, Aux., \$38; "Snow Birds," \$5; Cumberland conf. col., 14.07; Waterville, Aux., \$20.50; Andover, Aux., \$10; Portland, High-st. "Mission-Circles," \$102.64; West End Ch., \$4,	\$334 71
<i>Biddeford.</i> — 2d Ch., Aux.,	34 50
Total,	\$369 21

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> — Miss Abby E. McIntire, Treas., Antrim, Mrs. A. D. Jameson, \$1; Bath, Aux., \$27; Chester, Aux., \$31.10; Claremont, Cong. S. S., Mrs. Roy's cl., \$9; Fitz-William, Mrs. Colby's S. S. cl., Kioto, \$4; Hampton, Aux. (of wh. \$25 to const. L. M. Miss Lucy E. Dow), \$40; Jaffrey, Aux., \$12; Lyme, Aux., \$20; Nashua, Young Ladies' Mission-Circle to const. L. M.'s Mrs. Charles Williams, Miss Josie A. Stevens, Miss Laura M. Sanderson, Miss Mary E. Proctor (of wh. \$50 for Warfield Memorial), \$100; Mrs. Lucy Spalding to const. L. M. Miss Sarah M. Kendall and herself, \$50; Pearl-st. Church, "Wayside Gleaners," \$15; 1st Ch. S. S. "Volunteers," \$5; "Penny-Gatherers," \$5.30; Piermont, Aux., \$10; Portsmouth, "Rogers Circle" (of wh. \$30 for pupil Ahmednuggur), \$50; Stratham, Aux., \$20.50,	\$399 90
Total,	\$399 90

VERMONT.

<i>Vermont Branch.</i> — Mrs. Geo. H. Fox, Treas., Milton, Aux., \$11; Benson "Mission-Circle," \$5; West Westminster, Aux., \$10; Pawlet, "Merry Gleaners," \$2; St. Johnsbury Young Ladies' Miss'y Society, \$66; So. Ch., Aux., \$25.54; No. Ch., Aux., \$40.82; Barnet, Aux., \$8; New Haven, Aux., \$26; Georgia, Aux., \$4; Burlington, Aux., \$25; Pittsford, Aux., \$18; Chelsea, Aux., \$10.40; Waterbury, Aux., \$7.62; Sharon, Aux., \$16.10; Newbury, 1st Cong. S. S. to const. L. M. Mrs. E. H. Farnham, \$25; Hartford, Aux. to const. L. M. Mrs. H. W. Bailey, \$25; Jericho Centre, Aux., \$16,	\$341 48
Total,	\$341 48

MASSACHUSETTS.

<i>Amesbury.</i> — Aux.,	\$40 00
<i>Ayer Junction.</i> — Aux.,	10 00
<i>Boston.</i> — Mrs. E. C. Ford, \$30;	

Mt. Vernon, Ch., \$232.60; Central Ch. Fair, add'l, \$9.13; Berkeley-st. Ch., \$3.25; for shawl donation by "a friend," \$10,	\$274 98
<i>Boston Highlands.</i> — Eliot Ch., Aux., \$15.75; "Anderson Circle," \$5; "Ferguson Circle," \$1.25; "Eliot Star Circle," \$8; Highland Ch., \$15,	45 00
<i>Cambridge.</i> — A friend, \$2; North-av. Ch. and Soc'y, \$12.26,	14 26
<i>Dalton.</i> — "Penny-Gatherers,"	10 00
<i>Hampshire Co. Branch.</i> — Miss Isabella G. Clarke, Treas., Cummington, Aux., Kioto, \$17; Amherst, 2d Ch., \$4; Worthington, Aux., \$2.75,	23 75
<i>Lakeville.</i> — Mrs. James W. Ward,	10 00
<i>Longmeadow.</i> — Mrs. Mary Har- alson,	10 00
<i>Malden.</i> — Aux., pupil,	40 00
<i>Medway.</i> — Aux.,	20 00
<i>Newburyport.</i> — Aux., \$55; "Campbell Mission-Circle," \$70,	125 00
<i>Newton.</i> — Eliot Ch., Aux., Mrs. Capron's sal'y,	550 00
<i>Newtonville.</i> — Aux.,	14 00
<i>Norfolk Conf. Branch.</i> — Rock- land, Aux., \$94.23; "Mission- Circle," \$80; Brockton, Aux., \$100,	274 28
<i>North Abington.</i> — Aux.,	30 00
<i>Pittsfield.</i> — So. Cong. Ch., "La- dies' Mission-Circle,"	30 00
<i>Reading.</i> — Aux.,	7 50
<i>Saugus.</i> — A friend,	6 00
<i>Somerville.</i> — Winter Hill "Ear- nest Workers,"	20 00
<i>Waquoit.</i> — Aux.,	6 00
<i>West Medway.</i> — Aux., to const. L. M.'s Mrs. Susan F. Adams, Mrs. Melinda F. Metcalf, Mrs. Elizabeth T. Robbins, Mrs. Al- mira A. Wight, with prev. contri. to const. L. M. Mrs. C. Amelia Thayer,	104 00
<i>Williamstown.</i> — A friend,	1 00
<i>Woburn.</i> — "Workers," \$25; Mrs. E. B. Bridgham to const. herself L. M., for Dakota, \$25,	50 00
<i>Wollaston Heights.</i> — "Little Sunbeams,"	6 00
<i>Worcester Co. Branch.</i> — Mrs. G. W. Russell, Treas., Barre, Aux., \$25; Clinton, Aux., \$10.14; Boylston, Aux., \$12; Athol, Aux., \$30; Millbury, Aux., \$20; Royalston, Aux., \$51; Southbridge, Aux., \$30.62; "Messengers of Joy," \$63.38; "Brookside Mission-Circle," (of wh. \$25 to const. L. M. Miss Fanny C. Mason), \$44.08; Wor- cester Central Ch. (of wh. \$25 by a friend to const. L. M. Miss M. R. Sutton), \$162.44,	448 66
Total,	\$2,180 43

Fem. Dep. Armenia College.

<i>Hampshire Co. Branch.</i> — No. Amherst, Aux.,	\$25 00
<i>Malden.</i> — Mrs. Joseph Sweetser to const. L. M.'s Mrs. Marietta R. Bradley, Miss Hattie Sylvester,	50 00

Legacies.

<i>Fitchburg.</i> — From the estate of Mrs. Frances C. Hall, add'l,	\$96 00
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CONNECTICUT.

<i>Eastern Conn. Branch.</i> — Mrs. J. C. Learned, Treas., Griswold, Aux., \$13; Stonington, 2d Ch., \$12; New London, "Schauffler Soc'y," \$30; 1st Ch., \$56.44; Greenville, Aux., \$22.25; "Social and Musical Girls," \$11.75; "Centennial Girls" (of wh. \$25 to const. L. M. Mrs. Caroline Gordon), \$50; "Little Workers," \$16; Bozrah, Aux. (of wh. \$100 by Mrs. Raymond to const. L. M.'s Miss Lucretia L. Gardner, Mrs. Olive Bishop, Mrs. Jehiel Johnson, Miss Phebe I. Bailey), \$118.25; Preston, Aux., \$5,	\$334 69
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<i>East Lyme.</i> — Aux. to const. L. M. Mrs. S. S. Hough,	25 00
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<i>Greenwich.</i> — "Bearers of Light,"	32 60
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<i>Hartford Branch.</i> — Mrs. Charles A. Jewell, Treas., Hartford, a friend, \$10; Poquonock, Willing Workers, \$55; Dayville, "Mission-Circle," \$5; Terryville, Aux., \$25; Rockville, Aux., \$9,	104 00
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<i>New Haven Branch.</i> — Miss Julia Twining, Treas., Bethel for B. R. in India, \$33.69; Bethlehem, \$10; Bridgeport, North Ch. S. S., for Inanda sch'p, \$30; Centrebrook, \$30; Chester (of wh. \$25 to const. L. M. Mrs. Lois Abbey), 32; Danbury, \$100; Derby, "Mission-Workers," \$5; East Haddam, \$24.89; East Hampton, South Ch., \$7.39; Ellsworth, \$10; Fair Haven, First Ch., \$7.50; Lilies of the Valley, \$17.55; Georgetown, \$10; "Buds of Promise," \$10; Goshen, \$25; Litchfield, \$55; Madison, "Willing Hearts," for Madura sch'p, and to const. L. M. Miss Gertrude C. Nash, \$63.71; Meriden, First Ch., \$25 to const. L. M. Mrs. Rev. Alfred H. Hall, and \$60 for a sch'p, each at Ahmednuggur and Mandapasalie, \$85; Meriden Centre, Ch., \$13.50; Middlebury, \$14.50; Middlefield, \$14; Middle Haddam, \$12; Middletown, First Ch., for
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Inanda sch'p, for two years, \$60; Middletown, South Ch., for Dakota sch'p, \$25; Monroe, \$23; Naugatuck, \$40; New Britain, South Ch., \$75; "Little Helpers," \$30; for Inanda sch'p, \$43; New Haven, Centre Ch., \$35; fr. Mrs. Dickerman, for Marsovan sch'p, \$53; Church of the Redeemer, \$4; College-st. Ch., to support B.R., \$59; "Cheerful Workers," \$17; Dwight-pl. Ch., \$46.25; North Ch., \$13; Temple-st. Ch., \$25; Third Ch., "Faithful Workers," \$7.10; North Branford (of wh. \$25 to const. L. M. Mrs. Jane E. Clark), \$56.77; Northfield, \$25 fr. Mrs. James Smith to const. L. M. Mrs. Herbert M. Smith, \$59; North Woodstock, \$16.25; "Coral Workers," \$10; Norwalk, "Sunbeam Mission-Circle," for Dakota sch'p, \$25; Plymouth, fr. Mrs. Edward Langdon to const. L. M. Miss Ellen E. Langdon, \$25; Ridgefield, for Madura sch'p, and B. R. in India, \$45; Salisbury, \$13.54; Saybrook, Seaside Mission-Band, \$10.10; South Canaan, \$8; Torrington, \$10; Watertown, "Earnest Workers," \$12; Westport, \$30; Winsted, \$50.05,	\$1,471 79
<i>West Haven.</i> — A friend,	40
Total,	\$1,968 48

NEW YORK.

<i>Brooklyn.</i> — Armstrong Juvenile Miss'y Soc'y, Harpoot Sem.,	\$50 00
<i>Buffalo.</i> — R. W. B.,	50 00
<i>Riverhead.</i> — Col. at L. I. Asso.,	8 08
Total,	\$108 08

OHIO.

<i>Kinsman.</i> — Miss Nettie Allen,	\$1 00
<i>Milan.</i> — Aux., Mrs. Bissell's sch.,	36 05
Total,	\$37 05

MISSOURI.

<i>St. Louis.</i> — Mrs. E. E. Archer, Kioto,	\$10 00
Total,	\$10 00

General Funds,	\$5,414 63
Fem. Dep. Armenia College,	75 00
"Life and Light,"	346 36
Weekly Pledge,	3 76
Leaflets,	90
Legacy,	96 00
Total,	\$5,936 65

MISS EMMA CARRUTH, *Asst. Treas.*

Department of the Interior.

TURKEY.

SEQUEL TO MRS. COFFING'S LETTER OF MARCH 29.

MARASH, April 7, 1877.

ON the Saturday after the outpouring of the Holy Spirit upon our household, Mrs. Coffing sought and obtained an interview with Sarkis, the teacher of the high school for boys. After a few moments' conversation on the rich blessing given us, the talk turned upon the condition of his school, and the great need of a similar work there. It numbered seventeen scholars, and has since been reduced to fourteen. Some of them were church-members, but in a cold, lifeless state that was fearful in its influence on the others.

Sarkis at first thought his work lay only with their intellects; that, for lack of time, he could not undertake any work of that sort, without interfering with his duty as teacher. But he soon saw he had a duty to their souls as well as to their intellects, — a duty delegated to him by a higher than human authority; and the next question was, What could be done to bring about the desired result? Mrs. Coffing, as near as I remember, answered that the first thing to be done is to bring them to realize that they are sinners; then to pull down every refuge under which they seek to hide themselves, till, weighed down with a sense of sin, every way of escape closed against them, there is absolutely nothing for them to do but submit to Christ; that the means to be used with them is the Word of God, but that the mode of applying it must depend upon the peculiar characteristics of those for whom we are laboring, and upon the leadings of the Spirit of God, and illustrated it by incidents occurring in our work among the girls; that, above all, it is necessary to go about the work, fully expecting the Lord to work with us, and give us the blessing, and determined never to give up, or slack in our efforts, till it comes.

After a long talk of this nature, he went away, evidently profoundly impressed with the conviction, that, if he did his part, the Lord would not fail to do his, and, if they were not *now*

brought to Christ, the blame was his; and promising to begin work with this result in view.

He was as good as his word. That week a daily meeting was established after school-hours. Week after week he came to talk with us and Mr. Bickford, seeking advice on perplexing points, and bringing news of the struggles and opposition of this and that one. Occasionally he invited Mr. Bickford and the pastors to address them. At last they began to yield. One after another, the proud, stubborn wills were broken.

Last Sabbath (March 31) the teacher came to us; and his whole face testified to the joy within as he said, "All but one have come." That one was a peculiar case; and how to reach him was the question. We felt, that, whatever the difficulty which lay in the way might be, the Lord knew, and was all-powerful to remove it. So teachers, scholars, and others are united in praying for him; and as Mrs. Coffing confidently says, "He will come," so we all feel, and are expecting every day to hear of his conversion.

But oh, how happy the boys are! Sarkis was here a few moments Wednesday evening, and said they had been singing praise hymns and songs all the week, but that the few that they could find were not enough; and he wanted us to select one in English for them to learn; but "it must be a praise-hymn."

We chose two from "Winnowed Hymns;" and as I read the chorus of one of them, "Glory, glory, to the Lamb," he broke in eagerly, "Ah, 'glory, glory!' *that is what we want!*" At another time he said, "We are only sorry that there are not more scholars in the school to share the blessing."

Before Mrs. Coffing called Sarkis, she and Turvanda had a talk about her (Turvanda's) school. Both said, that, in the light of this present work, they felt that they did not do last winter all that might have been done for the salvation of those children; and both pledged themselves, by the assistance of the Spirit, to bring them to Christ. Beginning special work there about the time Sarkis did, it has been kept up; and though at first, as in each of the other cases, considerable and strong opposition, especially from the older boys, was manifested, they have, one by one, broken down under the influence of the Spirit, confessed their sins, and determination henceforth to lead a different life. Seven have come out clear and decided; others, about whom we do not feel so sure, think they have decided; while others still seem very near

the kingdom. All are quiet, thoughtful, and interested, and for several weeks have shown no inclination to join the children of the other schools in play, but group together in the schoolroom, — girls on one side, and boys on the other, — conversing in low, subdued tones. We have asked them of the Lord, and I believe the expected end is near.

But the work is not to stop here. The leaven is working among the members of the Young Men's Christian Association. Just now Sarkis, who, as some of you already know, is its president, came to talk with Mrs. Coffing on the feasibility of beginning special work among the unconverted members of the association. They both felt strongly the great need of such a work, and that something must be done, but finally decided to defer special action till the end of the spring vacation, two weeks hence, but to exhort the committee to earnest prayer in the mean time, for a special preparation for this work. I have headed this "Sequel to Mrs. Coffing's Letter;" but it is only the first chapter. We hope, nay, we believe, there is yet to be a second.

Yours in the bond of praise and thanksgiving,

C. D. SPENCER.

AFRICA.

RAIN-DOCTOR AMONG THE CAFFRES.

MISS M. E. PINKERTON.

WHEN the weather has long been dry, and the gardens and crops are suffering for want of rain, the people first fully agree among themselves upon the subject, then go to their tribal chief, taking with them a few fine cattle, and a quantity of tiger-tails, and make known to him their needs, asking that a petition be sent to the rain-doctor in their behalf. Should he favor the idea, he chooses some of the very best from his own cattle, and, putting them with those of the people, sends them with his chief men to the kraal of Udesa, the rain-doctor. They approach his hut at the rear, since, according to custom, the huts of the kraal are always built in a circle, with the fronts toward the centre. Udesa's servants, seeing the approaching company, come and take the cattle in charge; while the men, leaving all their sticks, canes, spears, or any thing else they were carrying, crouch down on their hands and knees, and in this position pass around to the front of the hut.

They do not need to mention their errand. The fact that they have come with cattle speaks for itself. If they arrive during the early part of the day, they have a long rest, as Udesa never appears until dusk; and, while waiting, they must not speak, or eat, or drink, or leave the spot, but remain in humble posture and perfect silence.

As soon as the rain-doctor makes his appearance, all begin to sing his praises, calling him "the greatest of the great," "the king," &c. After they have sounded sufficiently his wondrous exploits, they again sit in silence. The doctor is arrayed in a robe made from the skin of a wild animal, and keeps a crouched position, that no one may know his exact size or figure. He soon inquires from whence they have come, and they give him the name of their chief. An invitation is then given them to enter a hut, and, after they have partaken of food, they sleep. But, long before daylight, they are up again; and, taking the tiger-tails in their hands, they surround the yard in which their cattle have been put, and again shout the praises of the doctor. His own servants also join them, and sing of his riches and immense herds. Then the waiting-posture is again assumed, and silence reigns.

In the mean time the rain-doctor sits for a specified hour in the back of his hut, on the ground, behind a large pot made of clay, with the door tightly closed. He is wrapped in a robe made from the skin of the antelope, called the "rain robe." Before it is light enough for any one to perceive his departure, he goes out to a small lake near his house, rubs himself with fat taken from the boa constrictor, then enters the lake, and sits down.

It is said that an immense boa constrictor inhabits this lake. So huge are its dimensions, that it quite fills the space; and its colors vie with the rainbow in number and in brilliancy. One might suppose him to be filled with hatred toward all mankind; yet he quietly and carefully licks all the fat from the doctor as he sits in the lake, doing him no harm. The movement of the body of the boa is supposed to cause a dense vapor to rise, which, passing into the heavens, comes down as rain.

But have the people been quiet all this time? Yes, all the time in a hut. But, as soon as the servants of the doctor have learned positively that he has left his hut, they take the cattle from the yard, drive them to the lake and surround it, without noise or confusion, and remain there all day, until the sun has again said good-night. Then the cattle are driven home, and the doctor follows ere long. No food is taken through the day by those partici-

pating in this drama. If any one of those sitting in the hut has spoken or moved in any way, probably the rain will not come.

After the party from the lake has returned, one of the cattle is slaughtered, and the people have a feast, with the exception of the doctor himself. He goes in silence to his private hut. The next morning the people return to their homes in full expectation of coming rain. Should it fail to come immediately, it is the fault of the people, who made some movement.

Home Department.

ANNUAL MEETINGS OF THE STATE BRANCHES.

FRIENDS have returned from these meetings with glowing accounts of what they call "the best series of missionary meetings ever held in connection with the meetings of the State associations." Christians came together from the revival work of the winter with yearning desire to do the Master's will; and the question was, "What ought *we* to do, and how can we do it to the best advantage?" It is the impression of those who were present, that the interest in all departments of missionary work has been increased, and that greater efforts will be put forth this year, in the interior States, than ever before. Much of this is due to the assistance of Mr. and Mrs. Wheeler. The enthusiasm they have awakened, not only in Armenia College, but in missionary work in general, is marked. If they are permitted to return here in the autumn, many invitations and hearty welcomes await them.

MISSOURI.

The Annual Meeting of the Missouri branch was held in the parlors of the Pilgrim Church, St. Louis, April 6. After the usual opening exercises, reports were read from the auxiliaries in the State, also letters from Miss Spencer, Mrs. Coffing, and Miss Nicholson. Interesting reports were also presented from the "Ready Hands" and "Pilgrim Workers," the juvenile societies connected with our churches.

At noon, lunch was served; after which a deeply solemn, devotional meeting was conducted by Mrs. Edgell. The key-note of this meeting was consecration, a subject upon which Mrs. Edgell

gave some very impressive thoughts, which seemed to touch a chord in many hearts; and, when the time for these exercises expired, all felt it had been good to be there. In the afternoon interesting papers were read by Mrs. Stagg and Mrs. Mason. Mrs. Goodwin of Chicago made remarks upon the special importance of woman's boards, their influence in elevating the standard of female piety and usefulness in this country, as well as in christianizing the women of heathen lands. Mrs. Dr. Brank of the Presbyterian Church spoke of the work of the Union Missionary Society. Mrs. Kellogg, from her personal acquaintance with many of the missionaries, gave some items of particular interest. The Secretary's Report, and some appropriate and pleasing exercises by a few of the children connected with the "Ready Hands" and "Pilgrim Workers," formed a part of the programme for the afternoon. Interspersed throughout all the exercises were appropriate songs from some of the sweet singers. Thus we closed the record of one year, and began another, feeling that "hitherto the Lord had helped us, and in his name would we trust forever."

Mrs. W. R. E.

The definite work adopted by this branch for the coming year is the support of Miss Nicholson of the Eastern Turkey mission, in place of Miss Anderson, just returned from India; a Bible-reader at Talas, Western Turkey; and a pupil in the Bridgman School, Peking, China. They have ten auxiliaries outside the city of St. Louis, and number as among their most earnest and efficient helpers the two juvenile societies of the city, — the "Ready Hands" and "Pilgrim Workers."

OHIO.

The first session of the Fourth Annual Meeting of the Ohio branch was held in Springfield, May 9, at nine o'clock, at the same time with the meeting of the General Conference. The meeting was called to order by the President, Mrs. Mead of Oberlin. The devotional meeting was conducted by Mrs. J. C. Bateham of Painesville. The Annual Report was read by Miss Metcalf, the State Secretary. Mrs. Ray Palmer presented greetings from the Philadelphia branch of the Woman's Board of Missions. The ladies adjourned early in the forenoon to join the General Conference. In the afternoon, an hour was given in the General Conference for the reading of the Secretary's Report of work for the year.

At ten o'clock on Wednesday, the ladies again came together for a morning session. After devotional exercises, Mr. and Mrs. Wheeler of Harpoot, Turkey, addressed the meeting on behalf of Armenia College. The branch adopted Miss H. Frances Parmelee, who is to leave Twinsburg, O., for Kioto, Japan, in July, and Miss M. C. Collins of Bogue Station, Dakota. The salaries of these ladies were divided into shares; so that small societies might have a part in the work in each of these promising fields. A considerable amount was pledged at once; and delegates from the societies went home to stir up new interest on their behalf.

INDIANA.

The First Annual Meeting of the branch was held on the afternoon of Friday, May 11. The President, Mrs. Dean, conducted the meeting in a most acceptable manner. Reports were brought in from the different societies, of which there are seven *live* ones in the State. No new ones have been formed during the year. The reports showed, that, although the financial depression had affected the receipts, there is an earnest endeavor to push forward the work. \$304.42 have been raised during the past year. Those present favored uniting all the societies of the branch in the support of one definite object for the coming year. New officers were elected as follows: *President*, Mrs. N. A. Hyde, Indianapolis; *Vice-Presidents*, Mrs. L. P. Rose, Mrs. Alfred Connett, Miss Eliza Warren; *Secretary*, Mrs. Ellen Haddock, Michigan City. A brief address was made by Sec. Humphrey with regard to the foreign work.

MICHIGAN.

A rich profusion of opening blossoms and bursting foliage, only equalled by the generous hospitality of the people of Ann Arbor, welcomed the Fourth Annual Meeting of the Michigan branch of the Woman's Board of Missions of the Interior at the same time with the meeting of the State Association. Nine o'clock found a large number of ladies assembled in the Presbyterian Church, which had been kindly offered for the occasion; and our President gave the key-note to the meeting by reading the courageous and inspiring words of the forty-seventh Psalm. After the devotional exercises, quickly followed the Report of the Secretary, Mrs. H. L. Hubbell, which held all in close attention. She reported the number of auxiliary societies belonging to our branch as ninety-nine, twenty-four of which have been formed during the past year.

The entire membership is 2,279. The number of mission-bands has nearly doubled the past year, having increased from eleven to twenty one. The amount of receipts from the auxiliaries and bands was \$3,625.22. Then came the more detailed Reports of the Vice-Presidents, with their story of labor and success; Mrs. Eddy of the Eastern, and Mrs. Comstock of the Southern, reporting an auxiliary in every church in the conference, while all testified to a constant compensation in their own hearts for the toil and self-sacrifice. The proposition to combine home missionary work in the objects of our auxiliaries, came up for discussion, at the close of which the following resolution was adopted:—

“ *Whereas*, The Woman’s Boards of Missions were instituted, not to do general foreign missionary work, nor general home missionary work, but for the specific work of carrying the gospel to heathen women, who, on account of customs long established, and the teachings of their idolatrous religions, can, in most heathen lands, be reached only by women: therefore

“ *Resolved*, That while we appreciate the sincere Christian motive which from various sources is urging the Woman’s Boards to assume forms of labor in our own land, we do not deem such a combination wise or practicable; but we do earnestly recommend that all Christian women contribute directly and self-sacrificingly to those societies especially instituted, and wisely conducted, for the thorough evangelizing of our beloved country.”

Mrs. George II. Lathrop furnished us with a delightful prelude to the hour of prayer in a paper giving brief biographical sketches of each of the five missionaries supported by Michigan auxiliaries. As the writer graphically portrayed something of their early life, and God’s dealing with them in preparation for their work in foreign lands, we seemed to be brought into loving sympathy with each; and our hearts were full of prayer when Mrs. W. F. Day took the chair to lead the devotional meeting.

At twelve o’clock we adjourned to the Congregational Church, where, in company with the gentlemen of the association, we partook of a tempting collation.

Two o’clock found the ladies again in their seats. An impulse was given to the afternoon session by brief but stirring addresses from Secs. Clark and Humphrey, also Rev. Mr. Wheeler of Harpoot, and Mr. Laitao, a native Japanese; Mrs. Baker of Detroit read a brief memorial notice of Mrs. Hough; after which the meeting by a rising vote adopted a resolution expressing our apprecia-

tion of the services of Mrs. H. L. Hubbell, regret that she must be separated from us, and commending her to her new field of labor as State Secretary for Kansas. Then followed the last and best of the feast, — an address of an hour by Mrs. Wheeler of Harpoot. With the maps before her she took us away to Harpoot and the beloved Armenians, to whom she has given twenty years of labor. When we joined with the President in a parting prayer, we felt the meeting all too short. — E. W. S.

ILLINOIS.

In connection with the meeting of the Association were held meetings of the Woman's Missionary Board. Stirring addresses were made by Sec. Clark, Revs. C. H. Wheeler (returned from Eastern Turkey), W. C. Dewey, soon to go thither, and others. Sec. Humphrey said, "Were your collections now dropped in the sea, you have their value in your Christian growth." And Mrs. Wheeler, in an hour of earnest speaking, proved that true in herself, and in the wonderful stories of those Armenian girl-missionaries, — bright *kohars* in the Saviour's crown. It is a great privilege to be asked to endow that Armenian school, where they are trained for such noble service. Mrs. Moses Smith, while urging women to give to the various Christian societies, told why, in foreign work, special Woman's Boards were needed, not merely as collecting agencies, but especially to expend that money abroad in the special work that can be done only by women. Her thrilling speech drew tears even from veteran eyes. A branch was formed; and the following ladies were chosen officers: *President*, Mrs. N. A. Prentiss, Aurora; *Vice-President*, Mrs. L. B. Taylor, Wheaton; *Secretary*, Mrs. W. A. Talcott, Rockford. *Vice-Presidents* for local associations: Aurora, Mrs. H. C. Paddock; Bureau, Mrs. G. W. Coleman; Central East, Mrs. P. W. Plank; Chicago, Mrs. Prof. G. N. Boardman; Elgin, Mrs. C. E. Dickinson; Fox River Union, Mrs. H. V. Warren; Rockford, Mrs. H. W. Taylor; Rock River, Mrs. O. W. Fay. Southern Illinois was not sufficiently represented to join in the organization; but hope was expressed of their co-operation or separate organization. The next meeting of this organization will be held at Aurora next February. — H.

IOWA.

The Annual Meeting of the Iowa Branch of the Woman's Board was held in connection with that of the General Association, which met in Des Moines, May 30.

Seventy-five delegates and visitors were present. Three meetings of great interest were held, — one of them, by special invitation of the association, a public one in the church. Mrs. G. F. Magoun presided in her usual happy and graceful manner. Mrs. Moses Smith, President of the Board of the Interior, added greatly to the interest of the meetings by her helpful, earnest words, and stirred all hearts to a sense of the need of greater effort, as she depicted the degradation and needs of our heathen sisters. Mrs. L. F. Parker, the State Secretary, presented the Annual Report. Among the items given were the following of general interest: In the two hundred and twenty-five Congregational churches of Iowa there are sixty-five auxiliary societies for adults, and eighteen for children. One hundred and sixty churches have, as yet, taken no steps in this department of mission-work. Iowa has furnished seven of the twenty-three missionaries now laboring under the auspices of the Woman's Board of the Interior. Cheering reports from the auxiliaries, and the formation of several new ones, were presented by the Vice-Presidents. An increased interest throughout the State was reported as the result of the formation of the State branch. Mrs. Ray Palmer presented the greetings of our Eastern sisters; and Mrs. Wheeler of Asiatic Turkey, and Miss Maltbie of European Turkey, added much to the interest of the meetings.

The ladies of Des Moines won golden opinions by their generous hospitality; and all present carried away delightful remembrances of their visit to the beautiful capital city of Iowa. — Mrs. W. W.

We take the following practical suggestions and queries from the Report of Mrs. Parker, the State Secretary: —

“In order to work more harmoniously, the experience of the year has suggested several topics for thought and discussion: —

“1st, On reading Article VII., we notice that each Vice-President takes the oversight of work in her association, and reports at the spring meeting in April or May. The work is too much for any but a woman of leisure; and these are *very few* among us: therefore she may call to her aid two ladies, who shall share the responsibility of arranging for meetings, and organizing societies. In this way, every church in the State can be inspired to do missionary work; and in the sparsely-settled regions they can give the widow's mite, form a circle, and take ‘Life and Light,’ and read and pray at home.

"2d, We think more could be accomplished if an association should take the support of one missionary, or of pupils or Bible-readers from the same mission. Interest would be centred and united, missionary letters more easily circulated, and we should know more and better what we undertake."

"3d, What shall we do for our boys?"

"4th, Can the women of our churches afford to lose the instruction of the local associations and the grander entertainment of our State Assembly, even for a missionary meeting? And, if we cannot, when shall our meetings be held?"

"And, lastly, the spirit which forms the church, and keeps it *living*, is the missionary spirit. The joy over souls converted, the mustard-seed, the leaven, are Scripture emblems. Therefore, we do not *live*, unless we can rejoice and grow, and cause holier influences to permeate society."

THE English Church Missionary Society has sent out a strong force to found missionary stations at several points in the interior of Africa, from two hundred to four hundred miles from the coast, in the region explored by Livingstone. The expedition seemed to be entirely successful.

In Dutch Guiana, in 1775, the first convert was baptized by the Moravian mission. In 1875 that mission had 22,130 souls under its care.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM MAY 15, 1877, TO JUNE 15, 1877.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.			
Mrs. M. B. Monroe, Akron, Treas.			
<i>Atrwater.</i> — Mission-circle,	\$3 90	<i>Saybrook.</i> — Aux.,	\$40 00
<i>Cleveland.</i> — Euclid Ave. Ch.		<i>Wayne.</i> — Aux.,	5 25
Aux., for two scholarships at		<i>West Williamsfield.</i> — Aux., \$17;	
Samokov, and one at Marash,	115 00	"Seek and Relieve Soc." \$4.34,	21 34
<i>Corry, Penn.</i> — Aux.,	2 00	Total,	\$229 63
<i>Hudson.</i> — Union Miss. Soc., for		INDIANA.	
Bible-reader at Madura mis-	13 40	<i>Michigan City.</i> — Aux.,	\$30 00
sion,		Total,	\$30 00
<i>Jefferson.</i> — Aux.,	5 14	MICHIGAN.	
<i>Kent.</i> — Aux.,	15 00	<i>Bedford.</i> — Aux.,	\$10 00
<i>Lenox.</i> —	50	<i>Benzonia.</i> — Aux., for Miss Spen-	
<i>Madison.</i> — Aux.,	8 10	cer,	15 00

<i>Calumet.</i> — Aux.,	\$10 00
<i>East Saginaw.</i> — Aux., for salary of Miss Shattuck,	74 75
<i>Memphis.</i> — Aux., for Miss Pinkerton,	3 00
<i>Michigan Centre.</i> — Aux.,	5 00
<i>Muskegon.</i> — Aux., of wh. \$10 for miss'y children,	15 00
<i>North Adams.</i> — Aux.,	7 00
<i>Port Huron.</i> — Aux., for Miss Pinkerton,	8 00
<i>Port Sanilac.</i> — Aux., \$8.75; Lake Shore Miss. Band, \$7.20,	15 95
Total,	\$163 70

ILLINOIS.

<i>Amboy.</i> — Aux., and Sunday School of Cong. Ch.,	\$30 24
<i>Aurora.</i> — 1st Cong. Ch. Aux.,	21 15
<i>Champaign.</i> — Aux., for pupil at Saniokov,	7 00
<i>Chicago.</i> — 1st Ch., Aux., \$22 80; Plymouth Ch., Aux., wh. with prev. cont const Mrs. John F. Temple, L.M. \$14,	36 80
<i>Elgin.</i> — Young Ladies' Miss. Soc., for Fugi of Japan,	25 00
<i>Fremont.</i> — Aux.,	4 00
<i>Galesburg.</i> — 1st Ch. of Christ, Aux., \$22.50; Philergian Soc. of 1st Cong. Ch. \$25,	47 50
<i>Geneseo.</i> — Aux.,	43 75
<i>Granville.</i> — Aux.,	15 00
<i>Lisbon.</i> — Aux.,	17 00
<i>Onarga.</i> — Mrs. L. C. Foster,	30 00
<i>Payson.</i> — Aux.,	10 00
<i>Providence.</i> — Aux.,	10 00
<i>Quincy.</i> — Aux., for Miss Evans,	20 00
<i>Sterling.</i> — Mrs. Sarah Herling,	1 00
<i>Woodburn.</i> — Children's Miss. circle, \$5; Centennial Fund, 50 cents,	5 50
Total,	\$323 94

WISCONSIN.

<i>Alderly.</i> — Aux.,	\$2 25
<i>Geneva Lake.</i> ¹ — Young People's Miss'y Society, for Miss Porter's use,	50 00
<i>Milwaukee.</i> — Spring-st. Church, Aux., \$40; Mission Band, \$50; for teacher at Manissa,	90 00
Total,	\$142 25

IOWA.

<i>Chester.</i> — Iowa,	\$10 00
<i>Des Moines.</i> — Plymouth Ch., Aux., towards salary of Miss Hillis,	25 00
<i>Glenwood.</i> — Aux., \$15.75; Infant Class of Cong. S. S. for Dakota Home, \$2.55,	18 30
<i>Grinnell.</i> — Cong. Ch. Miss Soc. for Miss Hillis, \$131.74; Children's Miss. Soc. for Centennial Fund, \$5,	136 74
<i>Keokuk.</i> — Aux.,	20 00

<i>Marshalltown.</i> — Aux., to const. Mrs. Harriet Windsor L. M.,	\$25 00
<i>Monticello.</i> — Aux., of wh. \$5 is for Japan,	18 50
<i>Mount Pleasant.</i> — Aux.,	10 00
<i>Muscatine.</i> — "Seeds of Mercy," for pupil at Marsh, and to const. Miss Katie May Rubelmaun L. M.,	25 00
<i>Sabula.</i> — Aux.,	10 00
<i>Sterling.</i> — Aux.,	7 00
Total,	\$305 54

MINNESOTA.

<i>Minneapolis.</i> — Plymouth Ch., Aux., \$15; Sunday school, for pupil at Marsh, \$40,	\$55 00
<i>Spring Valley.</i> — Aux., for Miss Barrows,	4 75
Total,	\$59 75

MISSOURI BRANCH.

Mrs. J. H. Drew, St. Louis, Treas.	
<i>St. Louis.</i> — "Pilgrim Workers" for pupil in Bridgman school,	\$14 00
<i>Carthage.</i> — Aux.,	6 00
Total,	\$20 00

KANSAS.

<i>Leavenworth.</i> — Aux.,	\$15 00
<i>Paola.</i> — Mrs. N. D. Coleman,	1 00
<i>Valley Falls.</i> — Aux.,	7 00
<i>Wyandotte.</i> — Aux., for Health Retreat,	10 00
Total,	\$33 00

DAKOTA.

<i>Yankton.</i> — Willing Hearts,	\$5 79
Total,	\$5 79

Fem. Dep. Armenia College.

<i>Yankton.</i> — "Willing Hearts," proceeds of Fair,	\$50 00
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COLORADO.

<i>Denver.</i> — Monument Soc., for Miss Dudley,	\$18 00
Total,	\$18 00

MISCELLANEOUS.

<i>Lexington, Mass.</i> ¹ — Mrs. Goodwin's S. S. class for Manissa school,	\$40 00
<i>Peking, China.</i> ¹ — Rev. Dr. Martin, for Bridgman school,	37 00
Sale of envelopes and pamphlets,	4 35
Total,	\$81 35
Total,	\$1,462 95

¹ Previously acknowledged in the Herald.

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